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à-khwazhw and entreats god *Alèshkintr* to grant the house faithful dogs—those best friends of man and reliable watchers of his weal; the prayer at the same time spills some of the hot *a-k'warəpà* or *a-k'warpà* (a thick broth of *à-khwazhw*, or millet) towards the sea and some towards the mountains, uttering "*Wootsw!* Burn out the tongue of the evil-speaker, the eyes of the evil-eyed", and continues his prayer. In the opinion of the commission, *Alèshkintr* is also "part" of *Àyt'ar*. *Ala* denotes dog; *shkintr*, however, is incomprehensible.

The commission explained that "dog" was mentioned before "man" on account of the former being more capable of loyalty to a master than the latter.

It should be noted that the common law values the blood of a dog in proportion to that of its owner; the blood of a baron's dog is equal to that of a baron, of a peasant's to that of a peasant, etc.

From the lips of K. Dolbaia (Abkh. Delba), an 80-year-old Abkhasian, who possesses an expert knowledge of the Abkhasian language, I wrote down the following tale:—

"In ancient times, when Abkhasia was inhabited by giants and devas (daevas), Aslan, one of the giants, would not leave the devas in peace. Once, when he was asleep, the devas crept up stealthily, bound him with silk laces, blinded and killed him, and threw him into a pit as deep as a well. On their return from their usual hunting expedition, his dogs discovered their master, but they could not pull him out of the well. They fell upon an ox-cart driver who happened to be passing by, and compelled him to rescue their master from the well and unbind him. The dogs licked Aslan for three days and three nights, and so brought him back to life and restored his sight." [1]

The following superstition prevails among the Abkhasians. If someone, noticing the heavens bursting open, succeeds in uttering *Làri, vàri, khəzà, jkhwàri*, he will have all his wishes fulfilled. Only one woman was honoured with this great good fortune, the widow of a Mukvabba. *Làri* is interpreted as *lala* which denotes dog; *vàri* (*wàri* from *aowyà*,* man) as man; *khəzà* as whey; *jkhwàri* as the crust of millet porridge; uttered together they are supposed to mean "make me rich". My Abkhasian advisers repeatedly emphasized that the dog was mentioned first because of its unexampled loyalty and fidelity to man, his master.

(d) *Àmza-nəhwa*, Prayer to the Moon.

The supplicant takes the moon-shaped cake and says: "Thou,

* See p. 122, note *. According to Marr, the throat participates vigorously in the production of this composite or diffusive sound, and in a way as if the sound of the guttural "ɜ" (the ancient Arabic '*ain*) were also heard. [TRANSLATOR'S NOTE.]

[1] The Academician N. Y. Marr has kindly directed my attention to Moses of Khoren, who describes how by order of Semiramis, the dogs of *Arailè* (cf. *Alèshkintr*) licked the corpse of *Aru* or *Arnia*, the Armenian Prince, in order to revive him.

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